7: Joest--58 [5] E-5 (no date) 1882 Formosan Aborigines
116, 171, 304, 881 Chin-hoan

The women also tattoo their face when they have reached puberty. The design covers the face from ear to ear; the line extends from the temples at the level of the ear across the cheek and the upper lip to the other ear, and the lower line runs parallel to this, passing just below the lower lip and up to the lobe of the ear on both sides. The design consists of long lines running parallel to each other and short vertical lines which cut through them. Only the lips are left free. The resulting pattern thus emphasizes the whiteness of the teeth and the healthy red color of the gums and lips. It is distinctly attractive, but gives a strange effect until one becomes accustomed to it; it is somewhat similar to the design of the Ainu women on Yesso, which gives the appearance of a blue moustache.

I was told that the women of central Formosa also tattoo their hands.

11: Haguenauer--30-31 T-3 (no date) 1929 Formosan Aborigines
116, 871, 887, 177.65 Japanese
636.65

In spite of what other people may have said, the Japanese are treating the savages in a very kind fashion today. The civilizing work is proceeding methodically and patiently. Most of the savages who are over fifteen have not as yet understood the usefulness of the teaching, however, and only the little ones are beginning to become Japanese. The elders get bored, live an idle existence, and die of illness or alcohol. Their only delight is to borrow a gun from the police station occasionally, and to shoot three or four bullets at the wild boars or the deer. The bow and arrow are enough to kill birds. However, there are fortunately some exceptions, and the teachers have obtained some very brilliant results. I talked Japanese to some savages who had become thoroughly Japanese; they had diplomas from a normal school, and were working as assistants to directors of the posts or teachers. I repeat that the [31] Japanese are treating the natives in a very humanitarian manner. And this should be more successful than in other places, for here in these poor regions there is nothing to attract the large commercial companies, which are all too often the curse of colonies. The gentleness of the system may succeed in saving a part of the native population, possibly the Amis. The savages who will not be able to adapt themselves will probably disappear in the near future.

21: Asai--6 [5] L-5 (1935-46) 1950 Formosan Aborigines
116, 872, 882, 177.87 Japan
636.87

"After the Japanese came in, the children were sent to school for four years and learned Japanese. The Japanese put the Formosans on reservations and restricted the number of visitors and also restricted the movements of the Formosans. At present young men's clubs are strongest among the Tsou."

7: Joest-- 58 [4] E-5 (no date) 1882 Formosan Aborigines
116, 304, 721, 881 Chin-hoan

Both Chinwan men and women are tattooed, the women more frequently than the men. They are tattooed when they reach puberty. Tattooing is done with a thorn; after the process is completed they rub soot in the wounds.

The men tattoo their entire forehead, from the hairline to the bridge of the nose, with 20 to 25 horizontal lines, each one centimeter long. After a man has been thus tattooed, he is expected to begin headhunting.

16: Müller--231 [2] U-3 (no date) 1910 Formosan Aborigines
116, 881, 882, 721

A solemn ceremony is held when the child comes of age. Among the Ataiyal tribes this may take place only after he has undertaken his first successful headhunting expedition. Among the Pyuma and Amis tribes boys and young men must first pass through a period of preparation; they are separated from their parents and live in a special hut under strict supervision. Women may not approach the house of these bachelors. Before the boys are considered of age they partake in a ceremony which may be likened to the practice of knighting. The chieftain gently hits the seat of the boy with a bamboo pole.

16: Müller--233 U-3 (no date) 1910 Formosan Aborigines
116, 304, 721, 554, 881

"Among the Ataiyal, Tsarisen, Paiwan, and Pyuma aborigines tattooing is a universal custom. Among the men the design consists of one or several vertical lines on the chin and forehead. The first line is usually made after their first successful headhunting expedition, but the children of prominent men sometimes receive theirs before that. The design for the women consists of a network of lines around the mouth extending as far as the ears. Among the Tsarisen tribes, the head of the family is tattooed on the back and on both elbows; the design consists of straight and curved lines. Among some of the Paiwan and Pyuma tribes the women tattoo the back of their hands.

Among the Ataiyal, Vonum, and Tso'o aborigines it is customary to remove the left and right canines of the upper jaw.

16: Müller--240-241 U-3 (no date) 1910 Formosan Aborigines
116, 554, 721, 881, 582

Among the natives of Formosa, as on all the Malayan Islands, the practice of headhunting is widespread and forms one of the most important traditions. The Ataiyal aborigines practice it to a greater extent than any other group. Those of the Paiwan and Vonum group also practice it a great deal. In former times, according to the Chinese sources, headhunting was practiced throughout Formosa. There are various reasons for this custom. It is considered, first of all, a test of courage. This may be seen from the fact that the tribe which has the largest number of heads in its possession is considered the most courageous. Where there are many skulls there is also great power, according to the text of one song. Every young man [241] who wants to be considered an adult must pass this test. If two men are rival suitors, the girl chooses the one who is the first to return home with a head.

22: Wiedfeldt-- 13[2] F-5 (1913) 1914 Formosan Aborigines
116, 304, 582, 881, 721 Atayal

The young man who brings home a skull that he has captured is permitted to have himself tattooed, and is thus declared capable of marrying, as well as of being admitted to the councils of the tribe. A young girl receives this sign when she has reached sexual maturity and has woven a piece of fabric. In many tribes, a new stripe of tattooing is added for every skull that is captured, just as in modern states diamonds are added to a decoration for special reasons. Among the Atayals this mark differs according to tribe and clan, so that an Atayal Elsa would not have to ask the fatal question, but could distinguish from the place and the density of the strip of tattooing what the family and the nature of her rescuer was.

22: Wiedfeldt--29-30 F-5 (1913) 1914 Formosan Aborigines
116, 721, 114, 881, 695 Atayal

Although Bullock and many others after him write that "the wild savages of Formosa seem to carry on the practice of man hunting out of mere devilry," a somewhat more thorough investigation shows that the hunting of skulls has a very definite legal significance, and hence springs from other grounds than mere devilry. [30] Successful skull hunting is taken as a sign that one has come of age, and is accepted as evidence in penal and civil law.

31: Hofmann--622-623 N-3 (1909) 1912 Formosan Aborigines
116, 291, 304, 881 Tsou

The men remove their eye teeth. I was not able to learn the reason for this, but since it is done when the boys are 13 years old, it is likely that this is connected with puberty rites. They also tear out their beards, so that all men have a clean-shaven face. The natives as well as the Chinese and Japanese have only a very slight beard. The custom of tying up the prepuce of boys is sometimes practiced...[623] Since this is not done in every case it is probably done only for protection on the paths through the woods which are overgrown with liana and thorny shrubs. The men wear a tight bellyband made of fiber. This is probably also done to protect the groin, or perhaps to help them bear their hunger more easily if there is no food; it may also have the purpose of helping them to keep their bodies slender and flexible.

37: Steere--307-308 S-3 (1873-74?) 1875 Formosan Aborigines
116, 302, 304, 881 Chin-hoan

"Both sexes wear the hair long, the men doing it up in a knot behind, while the women take more pains in braiding and decorating it. They have a practice of knocking out the eye teeth of the boys when they are about reaching man's estate. Both [308] men and women tattoo, the men generally being content with a perpendicular bar upon the forehead and another upon the chin, while the women tattoo several horizontal bars upon the forehead, and a complex system of lines upon the lower part of the face, that gives it a decidedly blue look. They also tattoo several horizontal bars upon the forepart of the leg below the knee. The tattooing is done near the age of puberty, and the first part tattooed is the bands upon the forehead, the complicated work upon the lower face being left until later."